

THE CHURCHES.

First Presbyterian.
Rev. George L. Curtis, Pastor. Sunday services: Morning worship 10.30 Sabbath-school, 12.10. Christian Endeavor, 7.00. Evening worship, 7.45 o'clock. Prayer-meeting each Wednesday night.

Westminster Church.
Rev. George A. Paul, Pastor. Divine worship at 10.30 A. M. and 7.45 P. M. Sunday-school at 12 M. Young People's Prayer Meeting at 8.45 P. M. A cordial welcome to all.

Park Methodist Episcopal.
Rev. Dr. C. S. Woodruff, pastor. Men's meeting, Mizpah Brotherhood 9.45 A. M. Church Services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Vesper service Epworth League at 7 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening, prayer service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

German Presbyterian.
Sunday services: Preaching by the pastor, Rev. Emil J. Buttinghausen, at 10.30 A. M. and 7.30 P. M. Sunday-school at 1.15 P. M. Prayer-meeting, Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M. Young Men's Christian Association meets on Thursday evenings at 8 P. M.

First Baptist Church.
Rev. Fred W. Buis, pastor. Sabbath preaching services at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Young Men's Prayer and Song, 12.15 M. Endeavor meeting, Tuesday at 8 P. M. General Prayer and Conference meeting, Wednesday at 8 P. M. Junior Endeavor, Friday at 8.30 P. M. Everybody welcome. All seats free.

Glen Ridge Congregational.
Corner of Ridgewood Avenue and Clark Street. Rev. Elliott Wilber Brown, D.D., pastor. Sunday morning worship at 10.45; Sunday-school, 12 M.; Young People's Society of Christian Endeavor, 7 P. M. Evening worship at 7.45; Church prayer-meeting, Wednesday at 8 o'clock.

Watsonville M. M. Church.
Rev. S. Trevena Jackson, Ph. D., Pastor. Devotional Meeting, 9.30 A. M.; Preaching, 10.30 A. M., subject, "Good Cheer." Sunday-school at 2.30 P. M.; Epworth League, at 6.30 P. M.; Preaching at 7.30 P. M., subject, "Does Death End All?"

Church of the Sacred Heart.
The Rev. J. M. Nardello, pastor. First Mass, 6.30 A. M. Mass and sermon, 8.30 A. M. High Mass and sermon, 10.30 A. M. Sunday-school, 3 P. M. Vesper service, 8.30 P. M.

Christ Episcopal.
Corner Bloomfield and Park Avenues. The Rev. Edwin A. White, rector. SUNDAY SERVICES: Celebration of Holy Communion, 9 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 3.50 A. M. Choral Evensong, 4.30 P. M.

East Orange Baptist Church.
Prospect Street. Services at 11 o'clock A. M. and 7.45 P. M. Sunday-school at 3.30 P. M. Prayer-meeting at 7.45 P. M. Friday evening.

Montgomery Chapel.
Wilson S. Pharrar, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7.45 P. M. Sunday-school at 3 P. M. Young People's meeting at 7.15 P. M.

During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday evenings from 7.30 to 10 P. M., and on Saturday afternoon from 2.30 to 5.30 P. M.; for ladies and girls on Thursday evening from 7.30 to 10 P. M. Montgomery Chapel Odette will drill on Friday evening.

Unity Church (Unitarian).
Unity Church (Unitarian) Church street, Montclair. Sunday, December 31, Rev. Arthur W. Clark of Ayer, Mass., will preach. Subject: "The Way of Life called Blessed." Morning service begins at 10.45. The seats are free and all are welcome.

Sunday Services.
Until further notice the services at Association Chapel (Episcopal), corner Montgomery and Berkeley avenues, will be as follows:

8 A. M., Holy Communion, except first Sunday in month; 10.30 A. M., morning prayer and sermon, first Sunday in month; Holy Communion; 3 P. M., Sunday-school; 7.30 P. M., service of song; 8 P. M., evening prayer and sermon.

Bloomfield Mission.
Glenwood Avenue, near Centre. Sunday-school at 3.30 P. M. Gospel service on Sabbath evening at 8 o'clock.

Silver Lake Union Chapel.
Franklin street, corner Belmont avenue. Sabbath services: Sunday-school, 9 P. M. Preaching, 8 P. M. Week-day prayer meeting, Thursday evening 8 P. M. Everybody welcome.

St. John's Lutheran Church.
Corner Liberty Street and Austin Place. Rev. H. A. Steininger, pastor. Services 10.45 A. M. and 7.45 P. M. Sunday-school at 2 P. M. Ladies' Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7.45 P. M.

Brookdale Reformed.
Rev. W. E. Bogardus, Pastor. Sunday services: Sabbath school at 9.40 A. M.; preaching services at 10.45 A. M.; Christian Endeavor at 7.15 P. M.; preaching services at 8.00 P. M. Prayer meeting on Wednesday evening at 8.00 o'clock.

Immaculate Conception.
Rev. J. H. Brittain, pastor. Sabbath preaching services at 3.15 P. M.; Sunday-school at 2.00 P. M.; prayer-meeting, Wednesday at 8 P. M.

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The Layman's Meeting.

A TALK TO MY SUNDAY-SCHOOL CLASSES. Preaching service, Sunday-school service and prayer-meeting service are the three chief services in our Protestant churches. The first is the pastor's service. That is, the pastor fills the principal place in the order of exercises. Aside from the singing, he occupies the whole time. We look to him on that occasion for his chief public teaching and guidance. We need the help his sermons give in our upbuilding of character. That is probably the most important reason in the minds of most church members for employing a preacher. Other aid he gives in leading us upward may in many cases be more important, but those are individual cases, not of a public character. It is not of the preaching service, however, that I wish to talk, nor yet of the Sunday-school at this time.

Rightly managed by its leader (usually the pastor) and rightly used by those in attendance, the layman's meeting, commonly called the weekly prayer meeting, ought to be of larger value to thoughtful men and women, than that of any other public service. The pastor's sermons give us his most earnest thought on righteousness, from the view point of a theological student. The prayer meeting, rightly conducted, gives us the most earnest thoughts of its attendants on righteousness, from the viewpoint of ordinary life.

Since it is in ordinary life that we most need to apply all the lessons of righteousness, both commonplace and theological, and since it is the commonplace things that make up the bulk of ordinary life, it is the real, the actual experiences of every day righteousness that are of vital importance to thoughtful men and women. Moreover, it is usually the more thoughtful church members that attend the prayer meetings—thoughtful as to a desire for a larger personal righteousness, and a larger power to exert a righteous influence on others.

It is a matter of unsatisfactory personal experience, on my own part, that in over half a century of prayer-meeting life I have found few meetings that were so conducted as to give their largest commonplace value to those present. City and country, Methodist, Congregational, Presbyterian and Baptist, I have found them short of their advantage, and crippled in their accomplishment by three important factors.

First let me note what may be termed a mechanical obstacle. It needs no argument to prove that when one has burned the half of a ton of coal, there is but a half ton left. So, also, when the leader consumes half of the prayer-meeting hour with opening exercises (including almost a full sermon) there is but a half hour left for the real accomplishment intended.

Were I to have the mechanical division I would give the leader but ten minutes for the opening exercises, including singing. I would limit each layman to two minutes. That would give opportunity for but twenty-five persons to take part if no time were given to singing or to closing. We can count on not less than five hymns if variety is to be given to the exercises. That would take, with two minutes for closing, not less than twelve minutes. That leaves opportunity for but nineteen of the fifty to one hundred persons present to participate. Too few; for it is from these laymen that the best help of such a meeting comes. Indeed, if I were pastor I think I would have a program clock set to strike at 8 o'clock for opening, at 8.10 for the close of opening exercise, and at two minute intervals during the rest of the hour. Occasionally I would use it for its aid in beneficial time division services. On all other occasions I would try to keep its lesson in practical application.

Secondly.—While it is unfair for the leader to preach a sermon on prayer-meeting evening, it is unjust for laymen to withhold their participation. Personally I am grieved at the prayer-meeting sermon, and rejoiced and strengthened by the experiences of the lay members.

Thirdly.—A common obstacle is the feeling that nothing is prayer except such words as are uttered in the formal manner commonly called prayer. "Prayer is the soul's sincere desire." That sincere desire is often more forcibly given out in what is commonly called "testimony" than in formal prayer. Indeed, to myself, the testimony is ordinarily the most forcible prayer power of the meeting. It usually strikes the prayer fountain of my own life as formal prayer does not.

Two or three formal two minute prayers and the rest of the hour in two minute testimonial exercises are far more upbuilding for righteousness than a prayer-meeting sermon and only from four to six participations by the same old wheel-horse however good the wheel-horse power may be.

F. W. HARRIS.

Detective Bell in Charge.
For a brief space Detective Sergeant James Bell of the East Orange police force will be acting chief of that department. Instead of Mayor William Cardwell, who had planned to assume temporarily the duties laid down by Chief Blumrock, whose work terminated with the end of the year. The East Orange Council, upon organizing for 1905, made the decision to place Bell in charge until the appointment of a new chief can be straitened out.

A QUAIN WARDROBE

The outfit of a Seventeenth Century Gentleman of Fashion.
In the year 1561 Sir Ralph Verney, aged thirty-seven and recently widowed, decided to make the "grand tour" of the continent with his son Edmund, aged fourteen. He gave a list of the clothes that were to be sent after them to Lyons. It included "10 Fine night caps Laced marked V in black silk, and 2 Fine night caps plain" for his own use, and "4 new plain caps marked V in Blew silk" for the boy. There were also numerous elaborate shirts with lace and "New Cambric double Ruffe Cuffs marked V in blew thread, 5 paires of little Holland Cuffs for Mun, 3 paires of Cambric double Boot-hose," and a large number of "fine Holland Handkerchers Butoned." Also "2 Tufted Holland Wastcoates Lined, 2 Timothey Wastcoates, 4 Pairs Napkins and 2 old Handkerchers and 2 Pairs of old Linnen Stockings." At Lyons a "Blacke trunk with 3 lockes and Wooden Barres" was packed to go to Florence and the widowed baronet's careful inventory of its contents shows that there was a great deal of the heavy mourning which the "etiquette of grief" required. "Black Cloath Doublets, Black Breeches and Cloake, Blacke Cloath Cape for a Cloake and 2 other peeces of Black Cloath, Black Hats and Hatbands, Old Blacke Taffety garters and new Black ribbon roses and several peeces of extra crape."

Sir Ralph Verney's baggage contained no fewer than "6 serge under-caps and 6 Browne callico under-caps." These were for wearing by day when the wig was taken off. And "30 plaine new night caps coarse and 30 Fine Peaked night caps and 2 Night Periwigs." His toilet equipment included "42 Tortus shell Agendas, 2 gold Picktooths, Hair Powder, 2 Paires new Barbing Larnes, Sisars, and 3 Head-rubbers." And there were "Make for Powder, Cipras Powder, and a Puffe." For emergencies there were a "Black Leather needle case with a great gold Bodkin, Papers of Pins, Blew Thread, Shirt Buttons, and old White Round Buttons, Cap-strings and Tape." In the interests of health "3 papers about Phisick" and "Sir R. Hastings' plaster for a straine" were taken, but "rose water, rose viniger and elder viniger" were perforce left behind, though considered most necessary for his comfort for the winter. Of precious possessions subjected to the risks of travel there were a few rings "whereof one hath 3 Diamonds like harts," two silver rings of the boy's and "a Bundle" of Mary's hair. He took to Florence as a gift to a friend there the new Paris luxury "the Teeth Brushes and Boxes," and in reply to the thanks he received for them said, "These are such inconsiderable things that I must intrude you to speak no more of them."—Chicago News.

Better Than the Toothbrush.
We are told that the health and prosperity of the teeth are greatly promoted by the prompt use of the toothbrush immediately after eating and that this being so only a "Miss Prim" or an "Amateur" would presume to object to it. We reply that if this is so the person afflicted should at once repair to the dressing room and, away from the observation of others, should relieve his teeth of their fatal burden. It is advisable, however, that he should employ for the purpose the highly hygienic dental floss. This is pronounced by all good dentists far less harmful to the teeth than the ubiquitous tooth-brush, which has, as we firmly believe, pushed its way into pretty good society by false pretenses and a species of blackmail.—Leslie's Weekly.

Politeness of Children.
The politeness of children is only skin deep. One cannot help sympathizing with the little London girl who said sleepily to her hostess at a party she had not been old enough to enjoy. "Please, will you tell me which is the lady what's giving this party, 'cause I promised mummy to say, 'Goodby, thank you very much for the nice party,' and I can't go home till I've said it, and—I do so want to get away from this horrible place!" But one's whole heart goes out to the little who, having greatly enjoyed one tooth-which has, as we firmly believe, pushed its way into pretty good society by false pretenses and a species of blackmail.—Leslie's Weekly.

Size of the Sun.
We sometimes see a huge ring or halo round the moon, occupying a space in the heavens so large that it may seem to span the sky. Yet the body of the sun would fill all that space were we approached within 2,000,000 miles of him. Once on his apparent surface were we permitted to travel thereon and with the speed of an express train it would require five whole years of continuous journeying before we could make the circuit of this orb.

Trifles.
We are often reminded of what Mrs. Chillingly said when asked who managed her household. Her reply was, "My husband has agreed that I may decide upon all the small questions if I will let him decide the large ones." As small ones arose many times each day and large ones only at intervals of months, it ended in her "trailing the roset."

Mistake.
Mrs. McCall—I do wish I could get a good maid. Mrs. Vandine—You might interview mine. I think she'd be delighted to go to you. Mrs. McCall—But why don't you keep her? Mrs. Vandine—Oh, she won't stay! She says she wants a place where she won't have so many dresses and hats to take care of.

—Answer—
If a man could have half his wishes he would doubt his trouble.—Franklin.

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Empire Theatre

What should prove to be a distinct novelty in the way of plays is announced for the Empire Theatre, Newark, for the week beginning Monday, January 8. "The Bishop" is the rather peculiar title of what is said to be a comedy of very high merit. It will serve to again introduce to the theatre-goers in Newark and vicinity William H. Thompson in the title role. Theatre-goers in general are familiar with the work of Mr. Thompson, he having appeared in Newark many times in different characters, during which visits he has always been accorded the highest praise from all critics. His work in "The Secret of Polichinelle" and in the "11-star cast of 'Roméo and Juliet'" will be specially remembered. Matinees will be given on Wednesday and Saturday at the popular prices of 25 cents to \$1.

NOTICE.

I have room for the storage of two more automobiles for the winter. Price low.
CHAS. W. SMITH,
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The Essex County Mutual Insurance Company.

The annual meeting of this Company for the election of directors and for the transaction of such other business as may come before it will be held at the Company's office, No. 1 Broad Street, Bloomfield, N. J., on Monday, January 8, 1905, at four o'clock P. M.

BLOOMFIELD TRUST COMPANY.

The annual stated meeting of the stockholders of this Company for the election of directors and for the transaction of such other business as may come before it will be held at the Company's office, No. 1 Broad Street, Bloomfield, N. J., at 12 o'clock noon.

NOTICE OF ELECTION.

The annual meeting of the stockholders of the Bloomfield National Bank for the election of Directors to serve during the ensuing year will be held at the Banking House on Tuesday, January 10, 1905, at 10 o'clock P. M. The polls will be open from 2.30 P. M. to 4 P. M.

LEWIS K. DODD, Cashier.
Bloomfield, N. J., December 9, 1904.

Bloomfield Savings Institution.

70TH SEMI-ANNUAL DIVIDEND.
The Managers of this Institution have declared a dividend of interest for the six months ending December 31, 1904, on all deposits entitled thereto under the By-Laws at the following rates:
FOUR PER CENT. on all deposits of \$1,000 or over.
THREE AND ONE-HALF PER CENT. on all sums in excess of \$100.
Interest to be credited as of January 1, 1905, and payable after January 15th.

HOWARD BIDDULPH, Sec'y and Treas.

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